SELECTIONS

FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE PROVINCES,

OF THE NORTH-WESTERN PROVINCES,

OUDH, AND CENTRAL PROVINCES,

Received up to 7th October, 1876.

POLITICAL.

GENERAL.

The *Oudh Akhbar* of the 4th October in an article on the pomp and grandeur of the durbar at Delhi, dwells on the expediency of display of generosity on the part of the Government, which in the native mind is necessarily associated with occasions of this nature. A number of crowns should be distributed at the durbar. The title of *Shah* should also be bestowed on some of the highest chiefs. The descendants of old noble families, who are now in distressed circumstances, should be presented with *jagirs*; especially the impoverished princes of Delhi should not be overlooked on this occasion. About fifty or a hundred persons distinguished for their ability in science and art, should receive khilats and rewards. And, above all, Political Agents should be withdrawn from some of the native States.

The people are indeed sincerely grateful to the Government which has ever respected their rights and possessions; but this is no old kindness, and the durbar has no meaning unless it celebrate something new, like the above proposals.

Indeed, a large class maintain that the durbar was never wanted, and will do positive evil by loading the native nobles with new debts, before they have shaken themselves free of the burdens imposed upon them by the Prince of Wales's visit. But the editor does not agree in this view. The honour of meeting the great ones of the land, and an insight into the excellencies of the British system of Government, are advantages cheaply purchased by a load of debt; and if the native nobles lived as unostentatiously as the English, they would not be embarrassed as they are.

The editor, after speaking of the political advantages likely to come of imperial durbars of this nature, concludes the article with the remark, that Delhi deserves, from every point of view, to be made the metropolis of India instead of Calcutta, and the change, though a matter of some difficulty, certainly is not impracticable.

The *Akhbár-i-Am* of the 4th October, in reference to the approaching durbar at Delhi, and the consequent gladness prevailing throughout the country, asks if the durbar promises any personal good to every individual, and if the gladness expressed by the people is heartfelt, and answers the questions in the negative. A vast assemblage of people in one place is sure to engender epidemic diseases. In the next place, the native chiefs, though they ostensibly express joy at the durbar, are reduced to great straits. Former durbars have denuded them of all their accumulated wealth, and even involved some of them in debt; and the next durbar threatens to add to their misfortune. An Anglo-Indian paper reports that the Maharaja of Jodhpur spent all he had at the time of the Prince of Wales's visit, and that in order to meet the expenses of the next durbar he has had to carry out reductions in all his establishments. Under these circum-

title by the Queen; and this object can be best attained by inviting the native residents only to the durbar, and making them to convey the information about the assumption of the title to the native chiefs. In this way not only will the chiefs be spared the trouble and expense of attending the durbar, but also the fear about the outbreak of an epidemic disease will be removed.

A correspondent of the *Samaya Vinod*, dated 1st October, writing from Allahabad, says that the Queen and the Parliament stand at the head of the British Administration, but that as far as India is concerned, their influence is very little. Here all is left practically to the absolute will of the Viceroy and his Council. The same was the case under the emperors of Delhi. Their power in distant *subahs* was merely nominal. The *Subahdars* used to depose Rajas and to instal others in their places, as pleased them best. A Viceroy, being himself unacquainted with the affairs of India, has in turn to depend on a body of servants, known as the Civil Servants, for assistance. The members of this service hold all the posts, from that of Joint Magistrate to that of Lieutenant-Governor. These gentlemen as a rule enact all the laws; and the Viceroy feels obliged to assent to them. They subordinate the interests of the public to the interests of their own clique. Historians have represented the Musalmán kings as oppressive and tyrannical; and certainly most of them deserve to be so called. But it is all the same to the natives; just as the Musalmáns were strangers, so are the Englishmen; just as the former were opposed to the customs and religion of the natives, so are the latter. All the difference consists in this, that they were a hardhearted and cruel people like wild brutes, while these are civilized. The Musalmáns used to commit plundering raids in the country at intervals of two or four years; but the Englishmen are tyrannising over the people with nice refinements of the law which are more ruinous in their effects than overt acts of violence. At the same time the natives cannot be blind to the various blessings by which the English

[illegible] they not teach the natives [illegible]? Why do they not admit the natives to a greater share in the administration of the country by appointing them to District Judgeships and so on? Why are they continuously increasing the taxes on country trade? Why do they hesitate to stimulate commerce in India? Why are they so illiberal towards the people? What material good can be shewn from the bare diffusion of learning? As regards riches, the country is hurrying towards poverty. Indeed the spread of civilization has been attended by drunkenness, heresy, and other evils. Alas, there was a time when India was in such prosperous circumstances, under kings such as Akbar, that if a foreigner happened to settle down in the country for a short time, he could earn money that would suffice to maintain his descendants for several generations; yet this is the country in which the natives are now reduced to beggary.

The *Oudh Akhbar* of the 1st October, in its correspondence column, publishes an article headed "The Berars" which is said to be an English version of a Mahratti article that lately appeared in the *Dnyan Sanchar*. An Anglo-Indian contemporary says that the British Administration has been in existence in the Berars for the last twenty-years, that the inhabitants of the province are quite pleased with it, and that therefore it would not be right to hand them over again to the [illegible] authority of Native States. One would not be [illegible] much if he were to call the contemporary that [illegible] such strange ideas, the arch-enemy of [illegible] the arch-enemy of India does not rest satisfied here. [illegible] that Sir Salar Jung does not enjoy an [illegible] from death; he is after all but a mortal being.

Admitting that as long as Sir Salar is alive, the people will support him, there is nothing to guarantee good Government after him. What policy the Nizam may adopt when he dies he does not yet know. It is further stated that so long as the administration of all native States cannot be admitted to be good, the restoration of Berar to the Nizam must be held to be inexpedient. In opposition to these remarks the writer argues that the contemporary is not justified in gratuitously making such a sweeping charge against all native States, what though it may, and probably does, hold good in respect to some native States only. It is idle to indulge in such hypotheses as these. What do the people of Berar say on the question of restoration? Have they ever expressed their dissent from the restitution of the province to the Nizam? If not, it is easy to rate these statements at their proper value. If the English rule India for the good of its people, it does not become them to wrest the territories of the native chiefs from them on false unfounded pretexts. If the English, while professing to hold possession of India for the good of its inhabitants, try to usurp the dominions of native princes, their conduct may be rightly compared to that of the highway robber who in the guise of a saint or religious mendicant plunders the traveller, or to that of the heron that stands in the attitude of a devotee and preys upon the fishes. Are the English prepared to subscribe to the truth of this remark? Their own words and deeds unmistakably show that they have come not to benefit, but to plunder India. If this be true, why do they not, disregarding the wailing and complaining of the natives, plunder the country openly in the broad daylight like freebooters to their hearts' content? No resistance on the part of the twenty crores of the people of India, even if they unite together in making a stand against the lawless proceedings of the English, will be of any avail. On the other hand, if the English refuse to acknowledge this as a fair account of the spirit of their policy, they cannot pretend that the mode of the British administration is altogether free from fault. Do the subjects

Highness had in view from the date of [illegible] to the Viceroy's the object being to defend himself against the charges [illegible] Government brought against him. The interview was public and not a private or friendly one. The Maharaja offered an entertainment to the Viceroy which His Excellency at first accepted, but afterwards declined, putting His Highness to a useless expense of thirty or forty thousand rupees in making preparations for the occasion. As regards the question of mere politeness, that should of course be settled officially, but it should by no means be the cause of putting a stop to friendly relations and interviews. If His Excellency desired to display his feelings of anger, he should not have accepted the invitation at first. The treasures of the State (Bharatpur) have been spent partly in the payment of usual tributes and presents to the Government, partly in attending durbars, and partly in extraordinary presents and friendly entertainments. Thus the treasures having been exhausted, it is obvious the efficiency of the administration cannot be maintained. If the reason why the Viceroy declined the offered entertainment be, that His Excellency looked upon it in the light of a bribe by which the Maharaja of Bharatpur sought to secure an acquittal from the charges of which he has been accused, then it may be asked what charges had the Maharaja of Nabha been accused of, that the Lieutenant-Governor of the Panjab and Commander-in-Chief did not go to the entertainment given by His Highness. There is no doubt that high English officials behave with a certain degree of indifference and carelessness towards the natives, such conduct on their part cannot fail to dishearten the native chiefs.

A correspondent of the *Rahbar-i-Hind*, dated 30th [illegible] November, has an article headed "Liberty, Englishmen and [illegible]" complaining of the ill-treatment of native [illegible] by Europeans and asking for the want of sympathy and love on the part of Englishmen in general towards natives in the [illegible] spirit and language of the Vernacular Press

The *Lahore Gazette* of the 3rd October, learning from the *Pioneer* that great reductions are to be effected in the Education Department, so much so that all the Colleges in the North-Western Provinces, with the exception of the Allahabad College, will be abolished, is sorry to find that this Department should be subjected to the ravages of reduction at all. The progress in education and the prosperity of the State go hand in hand. If the strength of the education staff is reduced, the result would be simply deplorable. The people of the North-Western Provinces who have just begun to emerge from a state of ignorance and darkness, will soon relapse into their original state, and the money that has hitherto been spent on the department will be entirely wasted.

The *Benares Akhbar* of the 28th September, in the columns of extracts from newspapers, has an article on the inadequacy of measures adopted by the Government for the restoration of equilibrium to the Indian finances disturbed by an unusual fall in the rate of exchange. The abolition of a number of village schools, the reduction in the pay of Normal school teachers, the dismissal of native clerks and so on, will not bring in more than a saving of two or four

[illegible] Sirdars, subversion of the Mughal empire, the nation may be said to be extinct, but their wealth cannot be said to have forfeited their former honour and rank. In the early part of the British rule they were respected to a certain extent, but in these days they are altogether neglected. The Government should have endeavoured to preserve the status of its native subjects, if for no other reason but this, that its maintenance was as much to its own interest as to theirs. It has been said by a wise man that the people are like the root and the king like the tree, and that the tree depends for its stability on the firmness of its root. But it is to be deeply regretted that the Government has given itself to slumbering and turned a deaf ear to the complaints of the natives. No doubt a code of rules and regulations is fixed by Government for the guidances of heads of departments and offices; but there are officials who deal with their subordinates as if they were prisoners. To say nothing of their own solemn festivals, no holiday is allowed them even on Sundays, the observance of which has been so strictly enjoined by the Government. The officials spend their time in hunting and amusements, and get their work done by their subordinates; while they themselves claim all the credit for its performance, and the Government is induced to heap thanks upon them in return. If the subordinates happen to incur their displeasure they are at once reported to the Government. If the native subordinates in any office complain of overwork, no heed is paid to their complaints. They are in return charged with idleness. But if an Englishman complains of overwork, another man is at once sent to his assistance. From this it may be inferred that Government acts with a view to the colour of the workman and not to the amount of the work. Such a distinction particularly prevails in the Canal Department.

The writer then goes on to say that whenever retrenchment of public expenditure has to be enforced the pressure is almost invariably brought to bear upon the ill-paid native subordinates. In point of justice the Government should instead

[illegible]

The Bengalee Extra of the 5th October, in the columns of extracts from newspapers publishes an article which remonstrates against the contemplated reductions in the education Department, and points out another source of effecting savings. Men who are habitual criminals, and on whom the jail discipline has failed to produce any salutary effect, should not be committed to prison again. They should merely be fined and released. Flogging will have a greater effect than imprisonment, and the Government would be saved the expense of feeding them while in prison.

The Sahachar of the 6th October, referring to the [illegible] by natives, exculpates the Government from all blame in the matter: the Government has placed no restrictions on the free pursuit of any trade or profession by natives. It is the fault of the natives themselves that they have not the courage, money, wisdom, experience and perseverance to carry on any trade in competition with their rivals. As to Indigo, if blame attaches to the Government at all, it consists in this that the Government does not extend a helping hand to native trade. If it requires assistance for public purposes, however trifling it may be, it [illegible] from the jail factories. Here the editor takes the opportunity to notice that men of bad character render twofold injury to the community. While they are at large they [illegible] by stealing and [illegible] property. [illegible]

A correspondent of the *Lawrence Gazette*, dated 3rd October, suggests that in order to facilitate the law examinations, the officers should be examined in the Revenue, the Criminal, and the Judicial law one by one, and not in all the branches at one and the same time. The time which an officer can devote to study is very limited, and by no means sufficient to enable him to master the three branches completely in one time; the bulk of his time being taken up in the discharge of office duties and domestic affairs. The examination being rendered easier by the introduction of the proposed changes, the officers and candidates will not be tempted to use unfair means to get through them.

The *Nadm-ul-Akhbár* of the 25th September, in its columns of summary of news, states that two men were run over by the carriage of an Englishman in Calcutta and died. Lord Lytton is said to be engaged in recording a minute on the case. The editor apprehends that if the Government does not succeed in preventing the violent proceedings of its countrymen, the people of India cannot be expected to be so loyal and devoted to the Government as the Russians are to their emperor, *e.g.*, in times of war all the people of Russia are converted into soldiers. The law that is at present in force, by which the High Court alone, with the assistance of a jury composed exclusively of Englishmen, is competent to [illegible] Englishmen, should be at once modified. In criminal cases also [illegible]

all distinction before the law between the two sects of the community should be totally done away with. On the removal of this distinction the natives will not hesitate to sacrifice their lives for their Government.

EDUCATIONAL

an established practice of the Department that the teachers of collegiate and zila schools are not allowed privilege leave of absence. The ground on which this exclusion is based is that they enjoy a month's vacation in the schools every year. But it should be noticed that the claims of the officers of the Judicial Department are not affected by the Dasserah holidays which they annually get for one month. Moreover, a right to privilege leave in time of illness, urgent private affairs, and so on, is an enviable indulgence which the school

police should be weeded of all low and mean fellows who take an especial delight in annoying and disgracing respectable men.

The same paper complains of the ill manners of the native doctor at Rohtak (Panjáb), who treats his patients and the respectable men of the place much in the same way as Europeans treat their low menial servants, and as Mr. Fuller treated his eyes. The editor prays for the transfer of the native doctor to some other place.

A correspondent of the *Lahoreé Gazette*, dated 20th September, referring to the annual migrations to Simlá of the heads of departments of the North-Western Provinces, and to the extra allowance, besides the fixed pay, which they give to their clerks with the sanction of Government, protests against the practice of certain officers who take their amla with them to the hills without the sanction of the Government. Their amla, getting no extra allowance to compensate for extra expenses, are put to considerable inconvenience, and in case of refusing to go, even to the risk of being discharged from the service. It is idle to expect that the Government will grant extra allowance to the amla of these officers in the present disordered state of its finances, but it can, at all events, put a stop to their unauthorised migrations.

The *Anwar-ul-Akhbár* of the 1st October, adverting to the affairs of Turkey, states that the insurgents and their allies, the Russians, are bent on the extermination of the Musalmán faith. It is also added that volunteers from the various Muhammadan countries, 300,000 from Syria, 12,000 from Arabia, and a large number from Egypt, are hurrying to the aid of their co-religionists. The editor, after describing the events of the campaign as on the whole unfavourable to the Turks, indicates the points of present necessity in the policy of the Porte, (1) to send a Christian Governor to take charge of Bosnia with a large army; (2) to induce the Christian powers of Europe to prohibit Russia from aiding the insurgents;

(3) to send out agents to collect subscriptions in all Christian countries; (4) to concentrate their armies. The editor then goes on to appeal to the Musalmáns of India in the following terms:—"Do think yourselves that Messrs. Mullins, and the like, desecrate the great sanctuaries of your religion? It is your bounden duty to obey the Sultán of Islám. Whose else influence and position on your part, is here especially at your holy places and your own honour and power are at stake? It is to be regretted that you are so niggardly at this soul-moment; may Heaven forbid that Turkey should be ruined. If ever such an event comes to pass, it will not be all right with your revered sanctuaries. It is therefore your duty to render pecuniary aid to your co-religionists according to your means; your co-religionists who have taken upon themselves to fight for you and perish in the cause of God. You may take example from the committees set on foot at Bombay and other places for the collection of subscriptions in behalf of Turkey. By this you are not to understand that the Turkish Empire stands in need of your aid, and that you are in a position to afford sufficient aid; but it is incumbent upon you to discharge your duty, so that you may exalt your honour both in this world and in the world to come". After making a few more remarks of this nature, the editor impresses upon his co-religionists in India that in supporting Turkey they will not incur the displeasure of the Government, but, on the contrary, will obtain praise from it for their enterprising patriotism; for the English Government is the hearty friend of the Turkish Empire, and regards the Musalmán and the Christian subjects of the Porte with an equal eye. The editor promises to publish his views as to the right policy of the Government in the next issue.

A correspondence of the *Kohi-Núr*, dated 20th September, [illegible] upon the Government the propriety of saving the estate of Ajit Singh from imminent ruin. Since the death of Rája Bakht Singh, the father of the present Rání, the government of Khetrí, which owes its existence to the [illegible]

managed to bring about disagreement between the two Ránis, and instituted a suit in the Court for the recognition of the claims of the Rája's only son by the second Ráni to the inheritance. The Rája at the time of his death left a *verbal* will to the effect that the first Ráni should remain in the possession of the estate during her lifetime. The writer is of opinion that during the minority of the heir, who is only an infant, the management of the estate should be entrusted to any one of these men:—Ráo Rája Karan Singh of Baratú, Konwar Shiv Singh, Ráo Udam Ráj, or Rája Tikam Singh of Murságar should be placed under the management of the Court of Wards.

NAME.				DATE.	
				1878.	
				For September.	
Mashwa-ul-Ulum,	...	...	...	"	19th
Rafeq-ul-Akhbár,	...	...	...	"	20th
Anjuman-i-Hind,	...	...	...	"	24th
Rafah-i-Am,	...	...	...	"	25th
Nasim-ul-Akhbár,	...	...	...	"	25th
Parwar Gazette,	...	...	...	"	26th
Lawrence Gazette,	...	...	...	"	28th
Benares Akhbár,	...	...	...	"	29th
Lytton Gazette,	...	...	...	"	29th
Anjuman-i-Panjáb,	...	...	...	"	29th
Anand Lahari,	...	...	...	"	29th
Social Science Congress Gazette,	...	...	...	"	29th
Khair Khwáh-i-Alam,	...	...	...	"	29th
Aligarh Institute Gazette,	...	...	...	"	29th
Safir-i-Hind,	...	...	...	"	30th
Tufzah-i-Kashmir,	...	...	...	"	30th
Nasim-i-Anwar,	...	...	...	"	30th
Urdu Akhbár,	...	...	...	"	30th
Rauki Patrika,	...	...	...	"	30th
Vakil-i-Hindustán,	...	...	...	"	30th
Nakhlistani Akhbár,	...	...	...	"	30th
Urdu Akhbár (Ahola),	...	...	...	"	30th
Agra Akhbár,	...	...	...	"	30th
Kohi-i-Nur,	...	...	...	"	30th
Panjábi Akhbár,	...	...	...	"	30th
Rahbar-i-Hind,	...	...	...	October	1st
Akhbár-i-Anjuman,	...	...	...	"	1st
Ahbáb-ul-Akhbár,	...	...	...	"	1st
Tilsmaya Vinod,	...	...	...	"	1st
Murásalat-i-Tahsib,	...	...	...	"	1st
Oudh Akhbár,	...	...	...	"	1st
Khair Khwáh-i-Panjáb,	...	...	...	"	1st
Civilian Gazette,	...	...	...	"	1st
Rifa-ul-Akhbár,	...	...	...	"	1st
Alamgir Akhbár	...	...	...	"	1st
Habib-i-Hind,	...	...	...	"	1st
Khair Khwáh-i-Hind,	...	...	...	"	1st
Rafah-i-Hind,	...	...	...	"	1st
Anwarul-Akhbár,	...	...	...	"	1st
Nur-ul-Akhbár,	...	...	...	"	1st
Najm-ul-Akhbár,	...	...	...	"	1st
Akmalul-Akhbár,	...	...	...	"	1st
Sháhid-ul-Akhbár,	...	...	...	"	1st
Ittifák Akhbár,	...	...	...	"	2nd
Kavi Vachan Sudha,	...	...	...	"	2nd
Pathán Akhbár,	...	...	...	"	2nd
Dabistán-i-Sikandari,	...	...	...	"	2nd

LIST OF PAPERS EXAMINED.

NAME.	DATE.
	1876.
Kérnamah, ...	October, 2nd
Lawrence Gazette	„ 3rd
Matlé-i-Núr, ...	„ 3rd
Shola-i-Túr, ...	„ 3rd
Rahbar-i-Hind, ...	„ 3rd
Oudh Akhbár, ...	„ 4th
Akhbár-i-Am, ...	„ 4th
Safir-i-Bodhana, ...	„ 4th
Rohilkhand Akhbár, ...	„ 4th
Taj-ul-Akhbár, ...	„ 5th
Núr-i-Afshan, ...	„ 5th
Benares Akhbár, ...	„ 5th
Oudh Akhbár, ...	„ 6th

PRIYA DAS,

Offg. Govt. Reporter, Vernacular Press, Upper India.

Name.	Name.	Date.
	1875.	
Mihan-ul-Ulum,	.....	October 1st
Nihal-ul-Ilm,	.....	1st
Rahnuma-i-Akhbar,	.....	1st
Sahifa-i-Hind,	.....	1st
Ghulkar Gazette,	.....	1st
Hakim-i-Ain,	.....	1st
Risala-i-Hind,	.....	1st
Nihal-ul-Akhbar,	.....	1st
Bijlee Gazette,	.....	1st
Lahore Gazette,	.....	1st
Bhidres Akhbar,	.....	1st
Lohen Gazette,	.....	1st
Akhbar-i-Panjab,	.....	1st
Anand Lahari,	.....	1st
Social Science Congress Gazette,	.....	1st
Khair Khwah-i-Alam,	.....	1st
Aligarh Institute Gazette,	.....	1st
Sahba Vinod,	.....	30th
Tohfah-i-Kasmir,	.....	30th
Nur-ul-Anwar,	.....	30th
Urdu Akhbar,	.....	30th
Agra Akhbar,	.....	30th
Aot-i-Nur,	.....	30th
Panjabi Akhbar,	.....	30th
Rahnuma-i-Hind,	.....	30th
Akhbar-i-Anjuman,	.....	October 1st
Ashraf-ul-Akhbar,	.....	1st
Samaya Vinod,	.....	1st
Muraqa-i-Tahzib,	.....	1st
Oudh Akhbar,	.....	1st
Khair Khwah-i-Panjab,	.....	1st
Geshka Gazette,	.....	1st
Riaz-ul-Akhbar,	.....	1st
Mazhar Akhbar,	.....	1st
Jahan-i-Nur,	.....	1st
Khair Khwah-i-Hind,	.....	1st
Masjid-i-Hind,	.....	1st
Anwar-ul-Akhbar,	.....	1st
Nur-ul-Ahsan,	.....	1st
Najm-ul-Akhbar,	.....	1st
Ahsan-ul-Akhbar,	.....	1st
Sahig-ul-Akhbar,	.....	1st
Prit Dhara,	.....	2nd
Kavi Vachan Sudha,	.....	2nd
Fatiha Akhbar,	.....	2nd
Dubashai Sikandari,	.....	2nd

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
NORTH-WESTERN PROVINCES,
AND
Received up to 14th October, 1876.

POLITICAL.

The *Akhbar-i-Am* of the 11th October has an article entitled "What is the cause of the want of unanimity between Europeans and Natives?" The British Government has lasted (and will last) for hundreds of years in this country. During this long interval the Government has been indefatigably engaged in devising means to promote the comfort and welfare of the people. Thousands of men, who were no better than asses and wild brutes, have been converted by it into civilized and enlightened beings. The prevalence of distress and misery under the former administrations contrasts most strongly with the ease and comfort which are enjoyed under the present rule. In the face of these things, it is really a mystery that there is no perfect amity between the governing classes and the governed. This long intercourse, with all its connecting ties, should have led to the union of the two sects of the community, like the commingling of water and milk. But, on the contrary, they are to be seen existing side by side as quite distinct bodies. The acquisition of English by a

Name.	Date.
	1879.
Mihan-ul-Ulhasdeo	October
Nabi-ul-Ilmi,	"
Rahnuma-i-Akhbar,	"
Akhbar-i-Hind,	"
Ghulkar Gazette,	"
Rahbar-i-Am,	"
Rahnuma-i-Hind,	"
Nihan-ul-Akhbar,	"
Bhaskar Gazette,	"
Lahdenee Gazette,	"
Bhadres Akhbar,	"
Lohar Gazette,	"
Akhbar-i-Panjab,	"
Anand Lahari,	"
Social Science Congress Gazette,	"
Khair Khwah-i-Alum,	"
Aligarh Institute Gazette,	"
Sahifa-i-Hind,	"
Tohfah-i-Kashmir,	"
Nur-ul-Anwar,	"
Orda Akhbar,	"
Kaukabi Panjab,	"
Vakil-i-Hindustan,	"
Rahnuma-i-Akhbar,	"
Urdu Akhbar (Akola),	"
Agra Akhbar,	"
Koh-i-Nur,	"
Panjabi Akhbar,	"
Rahnuma-i-Hind,	"
Akhbar-i-Anjuman,	October
Ashraf-ul-Akhbar,	"
Samaya Vinod,	"
Muraqa-i-Tabrib,	"
Oudh Akhbar,	"
Khair Khwah-i-Panjab,	"
Gwalior Gazette,	"
Rinz-ul-Akhbar,	"
Alamee Akhbar	"
Jalwa-i-Tur,	"
Khair Khwah-i-Hind,	"
Mufid-i-Hind,	"
Anwar-ul-Akhbar,	"
Nur-ul-Absar,	"
Najm-ul-Akhbar,	"
Akmal-ul-Akhbar,	"
Sadiq-ul-Akhbar,	"
Vrit Dhara,	"
Kavi Vachan Sudha,	"
Peshwa Akhbar,	"
Dabdabai Sikandari,	"